SOME

ADDITION

TO A FORMER

PAPER:

ENTITULED,

A SHORT DECLARATION of the Purpose and Decree of the Everlasting COUNSEL of GOD'S HEAVENLY HOST, concerning his *Royal Seed*: to demonstrate the nobleness of its Operation, and how God doth manifest it.

And is an ANSWER in short to a QUESTION as followeth;

How God doth manifest this noble and honourable Seed in Man; in which is the glory of it magnified by its own workings, in all that believe, to their Justification, Salvation, Redemption and Glorification; and to the Condemnation of them that resist it?

By a Lover of it, and one who waits for its Exaltation over all, and hath travelled and suffered for its sake.

WILLIAM BREND.

London, Printed for *R. Wilson*, 1663.

ADDITION

TO A FORMER

PAPER

INTITULED

A SHORT DECLARATION of the Purpose and Decree of the Everlasting COUNSEL of GODS HEAVENLY HOST, concerning his Royal Seed; to demonstrate the Robustness of its Operation, and how God doth manifest it.

And is an ANSWER in [illegible] a [illegible]

[illegible]

Now God doth manifest this noble and [illegible] Seed in Man; in which is the glory of [illegible] in all [illegible] Redemption and Glorification [illegible] thereby [illegible]

By a Lover of it, and one who [illegible] over all, and hath [illegible] veiled and [illegible]

[illegible] BREND.

[illegible]

Some ADDITION to a former PAPER, Entituled, A Shore Declaration of the Purpose and Decree of the Everlasting Counsel of God's Heavenly Hoſt, &c.

O thou Off-spring of God! Who can ſet forth the glory of thy Conception, Birth, and Being, and the Womb that bears thee, and brings thee forth, and the Breaſt that gives thee ſuck, and thoſe Paps from whence thy nouriſhment comes? Thou noble Seed, and Plant, and Babe of everlaſting bliſs; my ſoul delights in the glorious beauty of thy exceeding comlineſs, in every part of thy Body; which art joyned to ſo glorious a Head, which gives thee thy Being in himſelf, who is over all Principalities and Powers; the Triumph over Death, Hell, and the Grave: ſitting on the Throne of exceeding Dominion and Authority over all.

The almighty Power, which is the beginning of the Creation of God, is the firſt of thy Conception; the Father of all Mercies, from the boſom of his eternal Love and Counſel doth this Seed iſſue forth; which is of perfect purity and clearneſs, and uniteth not with any thing of that which defileth: For, that which defileth, riſeth out of that part which ſtandeth in the tranſgreſſion, and in that Nature and Being, which is not of God, but of the Devil, the Father of lyes, and all falſe conceptions, which ſtand in the time of the fall from God, the ſeed of the Serpent, which was brought forth ſince the Creation, in the diſobedience. But thou, noble Seed of the everlaſting God, who wert before Creation was, or had a being in this Earth; whoſe goings forth have been manifeſted in time, though thou hadſt thy Being in God before all time; who wert, and art the Fathers delight, becauſe it was from his own loynes, and boſom of his eternal Love.

Quest. *How doth God manifest this noble Seed in Man?*

Answ. God who is Light, doth shine forth by his Son, who is the Light of himself, in the hearts & consciences of men, which are in darkness, and covered with the shadow of death; which death came upon all men for the disobedience sake; & the Light is manifested, to shew unto men, that they are so in death and darkness, and separated from God, who is Light; that they lie under his wrath, and are in anguish, woe, and misery, without any hope of recovery, as from themselves, or any power under Heaven. And therefore this Light of God's Witness, set in Man, to reprove, judge, and condemn, smite, and check that which disobeys and rises against it; and brings the sorrow and anguish upon the sinner, as a reward for his iniquity.

And herein is the free Love of God manifested unto the world, that *he hath sent his only begotten Son into the World*; who is the Light of the world, *that whosoever believeth in him*, who is Light in them, *should not perish*, nor abide in darkness, but shall have the Light of Life.

Therefore the way to know this noble Seed, and how God doth manifest it in man, is to turn, and believe in the Light, that shines in the dark hearts of the sons of men; and as thou comest to hearken to its reproof, and believe in that which shews thee the secrets of thy deceitful heart: It will manifest its self in its power, to discover unto thee, that thou art not ruled by it, but by the power of the Devil, and the lustful deceits of thy own corrupt heart, while thou bidest in the unbelief and disobedience to the Light; and by the power of the Light of the Son of God, thou wilt see and be sensible of the strength & power of sin and corruption; and as the Light doth arise in thee, thou believing of it, wilt see unbelief, and sin to be exceeding sinful; and sin appearing in its nature and kind. And this is the first operation of the Light, after the mind is turned to it, and convinced by it, to let thee see thy state and condition; that thou art without God and Christ in the world; which nothing can discover but the Light, nor make thee sensible of, but the power of the same; which is the measure of this noble Seed, which God hath sown. And Light is sown to the Righteous, and this will bring thee, thou following it, (which convinceth of sin and unrighteousness)

ouſneſs) to receive and love the Light; and ſo in his Light to ſee Light, and to bring all thy deeds to the Light, and to hate thy evil deeds, and to love the Light that doth make them manifeſt; and ſo thy heart being made manifeſt unto thee, and thy ſins ſet us in order before thee, and the Light riſing up in thee in its power, judgement, and condemnation, then thou wilt come to abhor thy ſelf for all thy abominations; and this will make thee cry out, *What ſhall I do to be ſaved?* And to ſay, *O miſerable man that I am! who ſhall deliver me from this body of ſin and death?* And there will be a hope begotten in thee, to make thee, in thy ſelf, to wait to know the *Saviour and Redeemer, that comes out of Sion, and turns away ungodlineſs from Jacob.* And ſo thou waiting in the Light, which doth work ſuch an effect as is before mentioned; then thou will feel ſtriving in thee, *Jacob* and *Eſau*, the elder and the younger; but the elder is to ſerve the younger *Iſrael* the pure plant, and Seed of the Promiſe, the everlaſting Covenant of God, the Seed of the Woman, which is to break the Serpents head. And the ruſſe ſeed *Eſau*, the ſeed of the Serpent, the ſeed of God's Curſe; theſe will war one againſt another; but the ſeed of the Covenant, and of the Promiſe, is pure, clean, and juſt, ſingle, and upright, and wars in righteouſneſs; for it is of the righteous God, and therefore wars againſt the ſubtile ſeed of the Serpent; the cunning hunter, ſhifter, deceitful, unclean, profane, wild, airy, flaſhy, empty, and is void of the knowledge of God; which the pure noble Seed of the Woman, the ſeed of the Covenant of Life, cannot have unity with, nor own any of its wayes, or wild workings; but diſcovers him, in all his ſtrong holds of ſin and iniquity, which rebells againſt the righteous Law of God, who is the onely Lord and Law-giver: And that is the cauſe of the righteous war of the Lord God in man; to bring theſe ſtrong holds of ſin and iniquity under his righteous Seed; and that, that will not that he ſhall raign, muſt be ſlain before him, by his righteous ſword with two edges: And bleſſed of the Lord God for ever, are all ſuch that are entred into this war, and that ſtand faithful in this battel; warring with the armour of God; which are the ſeveral branches or weapons of the ſeed of Light and Life, which are mighty through God, to the caſting down of ſtrong holds, and

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bringeth every thought into obedience to the Light; and this is through believing, which purifies the heart; and that is the Faith, which if it be but as a grain of mustard seed, victory over mountains of sin will be witnessed, and a hope will be begotten, and patience, and experience of the working of its power; and this will be as the Anchor of the soul, sure and stedfast, against all the storms and tempests, that may arise to drive the soul to shipwrack from its God, which is its only strength: and so the glory of the Seed of everlasting bliss comes to be known, to increase in its battels, and wars, against all the fruits of the evil and cursed seed of the Serpent; and Christ's Ensign comes to be lift up, and his Standard comes to be gathered unto, and his valiant displaying of his Banner is known with triumph, in the victory of so glorious a Captaine of Salvation, which saves and redeems out of that vile servitude, by which they were kept in by the Devils power, which carried them captive at his will, unto every sin and noysom lust. Oh therefore, all, come to the Light in each particular Conscience, which is the pure gift of God; that by it you may see and discern the enemy of God, and of your souls deliverance out of that captivity, by which he would still keep in bondage the soul, and the righteous Seed of the Lord God: but in the Light wait, and watch to see him in all his wiles and ways of working, to keep this Light in obscurity, and the vertue of it under, that the glory of it might not be known. But, my dear friends, believing in the Light, and owning the sufficiency of it, Oh it will raise out of all obscurity, and it will shine, and discover all the darkness, and all the ways and works thereof; and it will arise in strength, and wher its glittering Sword of power, to cut down all that stands in the way of it; and he will be known to be as a fire, to burn up all those briars and thorns, chaffe and stubble; for the Light of *Israel* is as a fire, and his Holy One as a flame, to burn and consume all that stand in the way of it, and nothing is to strong for it; and though the sins and iniquities, be as pricking briars and thorns, as chaffe and stubble, and all gathered as thick combustible matter, to wound, prick, choke and smother, to darken, cloud, vail and cover this noble Seed and Off-spring of Light; by its own power it will arise out of it all, and make it all manifest to their

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utter destruction, as there is a waiting in it; and so that appearance being felt and believed in, the further manifestation of it will arise; and so it will be known, not onely to discover the darkness and deeds thereof, and the opposition the Prince of darkness makes against the Light; but set up his judging and condemning power, and his full strength to cut off and destroy the Devil, and all that stands in the way of his setting up of his Kingdom of Righteousness, and Peace in the hearts of men: And therefore doth he appear to sit as a refiner of silver, and as with fullers sope, to purifie and cleanse the hearts and consciences of all those that believe in him, who is the Light of the world; which in the fallen state, and the unbelieving state, are defiled by sin and rebellion against the Lord: in which state all men are in, let their Profession be what it will, till they come to believe in the Light, the Seed of the everlasting Covenant, freely given unto man, for him to be guided by it alone; which whosoever comes to believe in, they receive the power and vertue of it, and so are acquainted with its operation, and the nobleness of its strength, life, dominion and authority; which gives victory over the power of darkness: but this glorious victory of the Lamb's power, who is the Covenant of Light, Truth, and Seed which serves the Lord, none can understand nor witness, while they stand in the disobedience to the Light, which shines in the darkness, which comprehends it not. Therefore, if men would understand the manifestation of this noble Seed, which is the glory of the whole Creation of God; for from that holy Womb where it rests, and from whence it came, was the pure Creation brought forth, which was before corruption was; and therefore all the whole Creation must be subject unto it, and its pure power, and must believe in the least appearance of it now, in its restauration of all things, as they were in the beginning. Therefore there is an absolute necessity of believing in the measure of Light, manifested from God in the heart and conscience: though they be dark and covered with the shadow of death, this Light doth shine upon them that sit in darkness, and in the shadow of death: And it is for this end, that they upon, and in whom it shines, may turn to the Light, that by it they may be turned from the darkness and death, and so

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might not abide in death and darkneſs, but might receive the light of Life, and ſo come to be acquainted with its power and vertue; that in the Light and Life, they may walk, abide, and dwell; and ſo no more to be of the night of thick darkneſs, but of the pure ſun-ſhine of the clear day; by which they come to be known to be the children of the day, redeemed by him who is Light; unto him *all power is given both in heaven and in earth*, to redeem from the dark ſtate, which the whole world lie in; that do not, nor will not believe in the Light of Chriſt in their hearts, freely given from the Father of Lights, which is their condemnation, which in its day and time hath ſhined upon them; but they ſtill rejecting of it, this Light comes to be put out, as to them, though never can be, as in it ſelf, but it ſhines alwayes bright and clear; and to ſuch in whom it is put out, it will be known, to be *a terrible thing to fall into the hands of the living God*, who is *a conſuming fire*, and *everlaſting burnings*, to all that wilfully diſobey, and reject the Light which ſhined in them; which is a manifeſtation of the glorious Goſpel of the bleſſed God, whoſe ſound is gone forth over all the earth, and his word unto the end of the world: And if this Goſpel be hid, it is hid to them that are loſt; and ſuch are they that hate the Light, and will not believe in it: And the god of this world hath blinded the minds of them that reject and ſlight ſo great Salvation, as this is which hath been ſo freely preached, and declared of, and witneſſed unto, by many of the dear Servants and Children of the living God; in this our day and age in which we live. Oh that men therefore, before this day be paſt, would conſider and return to the meaſure of Light in them, before it be put out, and believe in it; and then they ſhall know that it is not natural, but ſpiritual, and of a ſpiritual nature, property, and quality, and of the nature of God, who is Light; of which, all that believe in it, are made partakers of his divine Nature: and it is able to teach them all things, that pertain to Life and godlineſs; and to reveal the great myſtery of godlineſs, *God manifeſt in fleſh*; and the glory of God in the face of Jeſus Chriſt: And that is the firſt Principle of the Oracle of God, which leadeth unto repentance from dead works, to ſerve the living and true God, that made Heaven and Earth the Sea and all things therein: and ſo

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come to know the Word by which all things were made, by which we live, move, and have our being, even by him who is Light, which is the beginning of the Creation of God, both old and new: And so his power comes to be witnessed, and magnified over all, and his glory doth arise over all the works of his hands: the noble and royal Seed, and off-spring of the infinite God, being witnessed to be raised up by his power, and that glorifies him from whence it comes; and so coming to know this measure of Light, which is the free gift of God in man, and minding of it, it will bring to wait in the silence, to know his voice, which calls to be cool, calm, quiet and still: for it stills the raging waves of those tumulting thoughts, and imaginations, and consultings of the carnal reasoning, of that part which stands in the transgression, and would have audience, so as to prevail over the charming of the wise charmer: Now the Light gives the knowledge of that part, and the ground from whence it springs, the nature of the corrupt tree, and plant which God never planted, and seed which he never sowed, but is of the Devil the cunning Serpent; and this is needful for every one to know the nature of these two seeds; be you wise or foolish according to the wisdom of this world, which must be brought to nought; be you poor or rich, bond or free, male or female. Now the way to come to a perfect knowledge of the two Seeds, which are one contrary to the other, as light is to darkness, and death to life, and good to evil; you must know that in your selves which is as a weight and burthen upon your hearts and minds; and you minding of it, you will know it to be God's call and knock in man, that he may be heard, and his voice known, that so his counsel may be understood, and the operation of his hand may be felt, and his divine power reserved to work out all that which is contrary to him; and that wrought and established in them, which is of himself, that he may be known to dwell and abide, and walk in them by his Seed, that thereby they may do his will, and be subject to his power, that so his power may be magnified over all. Now the cause why the way, word and voice, of the Lord God is not known, nor the workings of his divine power witnessed in men, is, because they mind not to turn into that which secretly knocks and calls at the door of their hearts,

but turn aside from it, though many times the weight may be so heavy upon them, that they know not how to bear it; and the reason of that is, the loving of their evil deeds, and their hating and slighting of the Light which doth reprove them; and so, as much as in them lies, run away from that which would do them good, into the evil, as into jollity and some outward vain thing; or into the multitude of outward affaires of the world; that so by the reason of the noise of that, they may not hear the sound of that pure voice of the Lord God in the wilderness, that would make streight the way of the Lord, for his ransomed to pass thorow, and to come out of *Egypt's* Land of darkness, to walk in the light of the living, on which their eternal welfare depends, both here, and for ever hereafter: And the rejecting, and not hearing of the knock, voice, and call of the Light of the Son of God, which stands at the door of their hearts, and knocks, that he might have entrance in, and be received by them into their hearts; I say, the rejecting of his knock, drowns many in perdition, and is the cause why they wallow in their blood, even in their sin and iniquity, and become enemies to God, and his pure way in which all his dear servants walk in; which is the Light of the Lord God, and by it they know his knocks and calls, checks and reproofs, condemnation, salvation, and justification unto life. O that men would hear, fear, dread and repent, and not slight so great salvation, & not trample under foot the blood of the everlasting Covenant of Light and Life, nor count it as an unholy thing; but that they would turn to the calls, and knocks of the Lord God; and that they would understand what he saith, *Behold, I stand at the door and knock*; and every one that hears, and obeys, and receives him in, he doth come and sup with them, and they come to be made partakers of his banquets, and of the wine and milk that he hath mingled, and prepared for them, in his own house: which house of God, none can know, nor the Laws, nor Ordinances thereof, that knows not his voice, knock, and call; and that doth reject it, and will not obey it, when they come but in the least measure to know it; as some may know it by its often following of them, with Plagues and Judgements, for their disobedience; and to bring them into obedience to the measure of Light made manifest in their Consciences;

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And therefore all that have desires in you, to know the Lord, and would walk in his pure way & path, and would find the rest which God hath prepared for the wearied souls; and that would be delivered from your sins and lusts, which war against your souls, and from the Devils power, which is not onely your enemy, but the enemy of God, and of your eternal peace, and everlasting happiness: And therefore I lay it upon all such, and desire that it may lye as a weight upon you always, and that you may bear it continually; to wait to know in the secrets of your hearts, the pure calls and knocks of the Lord there, and turn in your minds to it, to know what it speaks; and be it known unto such, it speaks judgement and condemnation to the sinner, and reproof, and alway calls to turn from sin, and from the vanities of the world, which lies in wickedness, and to turn to the Lord; that so from him they may find mercy, and plentious redemption; and to feel after his Son, who is Life, and the quickening spirit; without which, no man can know redemption from sin, nor reconciliation with God, and so, not peace with him; Nor none can worship the Lord in truth, but as they witness a measure of the Resurrection of the Just; and the Just is not witnessed, but by that Power that kills the sin, and slays the transgression; and then that is known, which passeth thorow the death and darknes, and overcomes him, which hath the power of death, (that is the Devil) which is the Life of Jesus Christ, the Son and Word of God; which Life of Jesus doth arise, in the destroying of the death, and overcoming of him who is the Power and King of death; then Life is known to rule in man, by the power of him that raised Jesus from the grave; and this quickens the mortal body, and then Life rules, and it treads down sin and Satan's power under the royal feet of his divine Power and Authority, who is God blessed for ever: Oh therefore wait and watch, to know that which is the weight of God's Power, that it may arise over that which lies as a burthen upon the Just Principle of God, and that that may be removed, and that which is as a weight and burden of and from the Lord, that it may be known and believed in; and that is it that will take off the weight of sin that presseth down the soul: And so waiting in the watchfulness, sence of feeling will more and more be witnessed, and

of discerning, to know the one from the other; by which discerning as it increaseth in you, you will come to know the movings of the pure power of God, and the weight of his Law of Commands, that you may be obedient unto them, that in so doing, you may come to eat the good of the Land: and also you will come to know the working of the deceitful part, and the imaginary part, which is not of God, and it will work in a Mystery: but as thou feelest that which is pure in thee, thou wilt also feel a love raised up in thee to it, which riseth from its nature, and growth; then thou wilt watch unto that which is pure, that it may stay thy mind, & then thou wilt know a guide unto thy mind; which thou must know infallibly in thy self; and this is a stay to fix upon, which is sure, steadfast, certain, and infallibly true; which is the measure of the gift of God, the Light, Life and Seed of his eternal Spirit of holiness: And this being known and witnessed in thee, then thou wilt know a sure, certain, retiring place, to retire unto in all times of need, and this in thee; and herein wilt thou know the Standard of the Lord set up in thy heart, and it is to be fled unto, when the enemy doth assault thee, and comes in like a flood upon thee, as he may do, to seek to drown thee, and to drive thee from this sure refuge; But this *is the strong Tower, which is the Name of the Lord*, it being fled unto, and this *everlasting Rock* being built upon, *the gates of Hell and Death cannot prevail against it*. And herein comes the glorious Renown, of the royal Seed and Off-spring of God, to be witnessed, which gives and gets the victory over all sin, and brings in everlasting righteousness: And as all stand in the Light, the righteous Power they will witness, and feel stirring in them, which will beget a true hungring after the everlasting righteousness of God, and that by it alone they may be covered, and so will wait and watch to have it more and more revealed in them, and so to receive it into their hearts; and then nothing more desirable unto such, then to be covered with the same; and the power of it will so inflame your heart with love to it, because of the nature of it, which will burn up, not only your unrighteousness, but your righteousness also, and so you will come to be acquainted with that which abides for ever and evermore; the Life of the Son of God, which will make free from the Law of

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sin and death; and then, *sin shall not have Dominion over them which walk not after the flesh but after the spirit*; no, nor their righteousness they will not glory in at all; for now they are not *under the Law, but under the free Grace of God*, which believe in the glorious Light of the glorious Gospel of the blessed God; and this comes to be multiplied in and upon their hearts, and the manyfolds of it comes to be known, and read within; and herein they come to be established, and setled, and grounded, in the eternal Truth, as it *is Jesus*, though they may meet with many oppositions in the travel of its workings; for many and great will be the tryals and temptations, in their passing forth of *Egypts* Land of darkness, and out of the shadow of death, woe, sorrow, and perplexity; before they come to the Land of *Canaan*, the Land of Rest, and Peace, and Quietness, and Assurance for ever: yet in all the tryals and tribulations they meet with, in passing out of darkness, to walk in the Light, believing in it, and minding of it, the Power of the Lord God of Heaven and Earth, which is the Light; will be with them that receive the Light, the Witness of God placed in them, to be their Leader and Guide, by his Pillar of Fire by night, when it is dark upon them, to shew them the way that they should go; or by his Cloud by day, as it will seem a Cloud to them, but light to him who is Light to guide them; for they may go too fast, and be too hasty, therefore he will stop them, that they may be subject to him, both in their journying and standing still; they that can receive it, let them, that know what I say, that so all may be acquainted with the motion of God in all particulars, that they may not onely have the Light (which all have, though they be not guided by it) which is the true guide and way to God, and everlasting rest: but that they may know it assuredly, by the true and infallible testimony of it self in them, by the daily exercise of it; and so the strength they daily feel to be renewed upon them in their hearts: and so they will come to know the Life of it, to be an everlasting refuge to fly unto, in all times of need, tryals, and temptations; and so they come to grow in the strength of the Almighty God, who hath begot them by his Word and Power, and begun a good work in them by his Light, which hath turned them from the darkness, they believing in it, by which he will perfect it unto the end,

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and will carry it on to his glory for ever; and then they shall know evidently that he hath wrought a change in them, and hath made and is making their hearts pliable to his holy will and pleasure, and hath performed and is a performing his free promise in them, in making them to be willing in this the day of his power; manifest in them in the beauty of holiness, and so holiness becomes a delight unto them; as formerly they took delight and pleasure in sin and iniquity, they now abhor it, and as they took pleasure in unrighteousness, now they delight to do righteously, and love God's own righteousness, and to walk humbly with the God of their salvation; and so they wait upon him, to feel his pure power to break their hearts, and melt them in his presence, that they may always witness soft hearts, tender, broken and contrite; and so they feel his Love, which is their Life, shed abroad in their hearts; and this, they minding of it; will keep them always in a suitable frame to do and suffer the will of God, and to stand and abide in his counsel. And who ever thou art that art come so far, let thy tryals be what they will, and though they may come thick upon thee, as a dark cloud, and as a mighty Storm and Tempest, and as an overflowing Sea, and Cloud, thou feeling thy mind retired in the innocent state, inward, to feel the Power that opens thy heart, and thou feeling the springs of Life rising in thee, and bubling forth into every part, with its refreshing vertue of the noble and righteous Seed of eternal Life, to rise up in thee; therein is thy refuge, and stay, and safe harbor, and there thou art safe, as in the Arms of God; and this is the Law which the Tries are to wait for, and the Arm on which they are to rest; and that is his eternal and everlasting Power, to be renewed upon them day by day, and his Love and Life raised in them; and this preserves above and a top of the storms and tempests, and the thick cloud will scatter; and the clearness of the Son of Righteousness doth arise above all obscurity in them, to the great and exceeding refreshing and comfort of their hearts, with the Lamb's Power, which gives the victory, and the dominion over all the many tribulations; and so they come to be acquainted with that in which their preservation stands, which is the refuge of all the faithful servants of the living God, which are acquainted with his exceeding strength

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to ſtand by them in all times of need, yea in ſharp temptations, and ſore trials, and many tribulations, that doth and will aſſault them, both within and without, on the right hand and on the left: He that can underſtand, may read me; *A word to the Wiſe is ſufficient.* But it is, that their Faith, Hope, and Patience may be tried, and that they may grow in the Experience: *For Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not aſhamed*, in the Day of the Lord, which they wait and hope for; which will bring them forth as gold; and that they may have knowledge of the ſame, not onely to have that which ſtands by them in a time of need, which all men have leſs or more, though they know it not, but them that ſtand faſt in the time of trial, to have the certain knowledge by the experiment of the workings of his divine power, that their Faith and Hope may ſtand in God, and not in the beſt of the ſons of men: And therefore it muſt be tried by the contrary oppoſition, yea and by ſomething like it ſelf, and the Almighty *Jehovah* knows his own work, which he hath wrought in every part thereof, from the beginning of it, and how he doth and will carry it on; but this Stone is a tried ſtone, ſure and precious, therefore he will have every one that are built thereupon, come to the knowledge of it in themſelves, that ſo they may ſtand in the ſtrength of it, in the meaſure received from God, that they may ſtand faithful, not onely to have Faith, but to have the knowledge of it by the tryal of it, that they may know the increaſe of it, and to be full of Faith and of the knowledge of his pure Spirit, that ſo they may *walk in the Spirit*; and then, there will not be a fulfilling the *luſts of the fleſh*; but a *mortifying* the *deeds of the fleſh, by the Spirit*; and ſo the Spirit of God is the leader; *And as many as are led by the Spirit of God, they are the Sons of God*: And if *Sons, then Heirs*; and *Joynt-Heirs with Chriſt*, the everlaſting Seed, and Covenant of God; in, and with man.

And ſo they know their Heir-ſhip, by the Spirit of the Son in them, by which they call God *Father*; and ſo they come daily to receive *the Gift of the Father*, which is *Eternal Life*, manifeſted in the Son Chriſt in them, which is *the Hope of Glory*.

And

And thereby they come to the knowledge of the Lamb's Power, and Seed of God's renown; the blessed Root and Off-spring of *David*, the bright and morning Star, the Glory of the Saints and Faithful Children of the Most High God of Heaven and Earth; which is the Power that every knee must bow unto, and every tongue confess, to the glory of God the Father of all mercies, who from the bosom of his own Love hath manifested this so great a kindness, and his wonderful power, which doth translate from *the Kingdom of Satan, into the Kingdom of his dear Son*, the Light of the world, and Seed of the everlasting Covenant of Life; *In him are all the Promises, Yea, and Amen.*

Much more might be said concerning the Royalty, Power and Authority, Dominion and Victory of the Renowned Seed and Noble Off-spring of the Lord God Almighty; but it may be summoned up in this, The Eternal Arm of the Lord God's Power is manifested, to destroy Sin, and Satan's Power in man, and to bring man into obedience of the *pure Power* of the Lord God again, by which he was created, and from which he fell; the Word which made all things; that is near, *in the heart and mouth; which searcheth the heart, and tryes the reins*, and *divides between the precious and the vile*, and cuts off the *vile*, and preserves the *precious*, that it may serve him for ever in the Beauty of his own Holiness; without which no man shall see the Lord, who is *Light* and *Life* for ever and evermore.

He that will understand what's before mentioned, must reade *within*, with the Light in the Conscience which must give the knowledge of it; for from the experience of the working of the Light, Life and Power of God, are these few lines given forth; not to satisfie the comprehending part of that, which may for a time be satisfied with the truth of words, but there is that which cannot be satisfied with the cleerest demonstration of the purest words, that may be uttered forth by the mouthes of the best of the sons of men; which are uttered

tered forth for this end, to direct the mind, where, and upon what to wait, and to stir up that which is pure in man, that he may come to be satisfied with the Life it self, which the Word soundeth forth from the Life and from the living Power; so that, that which hath been dead, may live by it again: The Soul which is immortal, no mortal thing can satisfie, but the immortal Word and living Power of God, that alone can satisfie the hungry soul, which is satisfied with the Righteousnes of God, and with nothing else; and to that alone I desire to be known, and that will reade me in the heart, where the Light doth operate and bring into obedience to the same: for which end is this, and all that comes from the same Spirit in the several demonstrations and manifestations of it unto the sons of men, to bring all into the Light, and to obey it, that in the life and power thereof they may live, to the praise and glory of his Grace, that Life may be magnified over all; and so I have my end.

A few Words more to Friends which are in the Truth, to ſtand faſt therein unto the end, that they may feel the Crown and Dominion of the Lambs Power, now in this great Day of Tryal.

Which is as followeth.

SO all my dear Friends, ſtand faſt in the Truth which you have believed in and received, for it is a day of tryal, and a time of great temptation; wherein the enemy is exceeding ſubtil, and crafty, and wars in a myſtery, even the Myſtery of iniquity; to drive from the hidden wiſdom of God, the myſtery of the powerful workings of Chriſt, in the ſecret, hidden, and inward man of the heart, renewed by the working of his mighty power. But, *Oh God! thy Throne endures for ever, and the ſcepter of thy Kingdom is an everlaſting Scepter of* living *righteouſneſs*; And thy foundation is from everlaſting; and this foundation Stone thou haſt laid in *Sion*, thy beloved City; and that which is built thereupon, is of its own nature, and hath its being and ſtanding in that which was before the foundation of the Earth was laid; the unmovable power of the Lord God, which was before any thing was, unto which the changable, viſible, diſſolvable, moveable power muſt be ſubject: Yea, thy own whole Creation, which thou madeſt, which is good, as thou madeſt it, and man in it upright; and thou madeſt it all to be ſubject to thee, and to ſtand in thy counſel, and to ſubject to thy holy will; but the ſubtil Serpent wrought

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in ſubtilty, to betray the innocent being, which God had made, he being ignorant of that foundation which was in the very ſecrets of God's heart, and which he had prepared in his own ſecret counſel, for man's reſtauration back again into a more ſure ſtanding, than upon any righteouſneſs of man's own; and that man might be built upon the foundation that ſtandeth ſure, and that upon it might ſtand firm; never to be removed from it by all the ſubtilty and ſleights of the enemy, nor by none of all the ſtorms, and tempeſt, and violent floods, and waves of ſoming Seas that he may raiſe, and may be very ready to go over the Souls: But the Decree being ſet, *Hither muſt thou go, and no further; here muſt thy proud waves be ſtayed:* And therefore now being come to that, which was hid in God before the world was; the great myſtery of God revealed in us, which is Chriſt, the great power of God, in whom we were choſen before the foundation of the world was laid, and we are come to that which ſhall abide for ever; when all things are diſſolved, which have done their work, that was to laſt the time appointed: And when all thoſe ſpirits that would draw & rend from this ſure foundation, Chriſt, the light & everlaſting rock; thoſe ſpirits ſhall weary themſelves for very vanity, and ſhall eat the fruit of their own wayes, which will be indignation and wrath; and ſhall be ſeparated from the preſence of the God of our Life, and we in him ſhall have the victory in the Lamb's power, and authority over all the ſubtil temptations of the wicked one; and we ſhall ſit in the habitation of Peace and Reſt, above all the habitations of Cruelty, and over all deceitful workings of guileful Men, in the Dominion that our Captain hath purchaſed for us, which anſwereth the will of his Father,

which gave him a ranſom for many; that our Aſſurance may ſtand, as it doth upon a more ſure Foundation, and better Promiſes, than that of the Law of Works: that ſo we might not be ſhaken, nor moved in our minds, nor hearts, by any ſlights of the Devil, nor Men, which lye in wait to deceive; They being ignorant of God's righteouſneſs, and of his great love towards us that believe, and hope in his mercy for ever: And in that love, life, and power of his everlaſting righteouſneſs, we can ſee through all the thick darkneſs of this world; and over all the confuſed commotions, and ſtirs of the many Waters, which are *People, Nations, and Languages of Babylon*, the *Myſtery of Iniquity*: And that which doth ſee through all theſe, is the immortal Seed, the power of the infinite God, the Light and Spirit of Truth, which gives the victory over them all: Therefore know it more and more, that ſo in it you may ſtand, and be bold, and valiant, you ſpiritual Warriors of, and in the Lamb's power; and that meddle not with the lower powers of the darkneſs of this world, which lie in wickedneſs, and ſo act with carnal weapons, the will of the Devil, which acts in wicked men, their wicked ends to accompliſh; in which ſtands their ſtrength and outward force, of the weapons of war which are carnal; but our weapons are ſpiritual and not carnal, which do overcome the ſtrongeſt force of all outward ſtrength of Men and Devils: For they war with the arm of fleſh, againſt Chriſt the great power of God; we ſtanding faſt in the Truth, ſhall ſee the Spirit of the Lord will blaſt them all, with his Spirit of patience and long-ſuffering; which is the Lambs power, which gives the Faith and Victory over all, through the operation of Chriſt, which is, as I ſaid, the great power, wil-

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dom and righteousness of God the Father of all things; who is ordained a Light and a Lamp for ever, to light the *Israel* of God, into that state, where there will be no need of the Sun nor Moon, for the Lord God and the Lamb will be their Light for ever and evermore, Amen.

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1. HE *that i'th' Life and love doth stand,*
Shall surely know Christ's just command;
And movings of his divine power,
Guiding his actions every hour.

2. *That Rule alone doth guide aright,*
And shew the darkness from the light;
It lights him the assured way
That leads him to the perfect day.

3. *To know the Sun that shines so bright and clear,*
And makes all misty fogs and shadows disappear;
That Light and Life be known, the Standard of the Lord,
Which doth to all his own, comfort and strength afford.

4. *This is the hand that leads to the most heav'nly rest,*
By which alone all that are led, for ever sure are blest.
The Light which is the Love, that from the Life doth spring,
Shews us the lovely virtue and fruit of ev'ry thing;
That eye which only can discern and clearly see,
The God and Guide of man to all eternity.

5. *Which Life & Love so freely doth from him for ever flow,*
His Wisdom and his Righteousness he unto men doth shew

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In them, that so his glory might unto its height arise,
That they may love to magnify his Name in any wise,
Who is the author of all good unto the sons of men,
And from his bosom hath his love most freely sprung to them.

6. *The Son of everlasting bliss,*
In whom perpetual rest there is,
Through th' everlasting Covenant,
Made good to all the penitant.

7. *Who forsake sin, which God defies,*
(And periods all their miseries,)
Is Christ the Light, by whom we gain
Redemption from eternal pain.

THE END.

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